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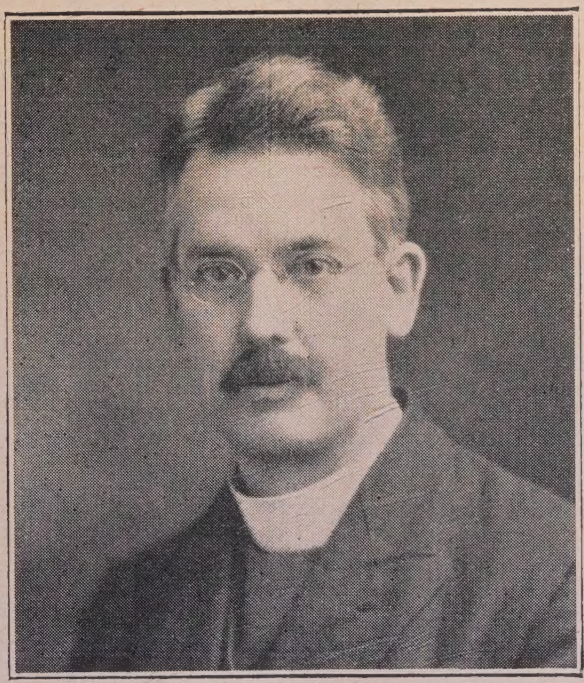

REV. ALBERT WHITFORD.
(Williamson Memorial Church, Dundee).
See Page 72.

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

The Unitarian Sale of Work at Huddersfield realised £275, March 20th and 23rd.

The Annual Meeting Walsall Unitarian Church reported the dedication of a new organ.

The Manchester District Association of Unitarian Churches held its Annual Meeting on March 23rd, with service in Cross Street Chapel, conducted by the Rev. Sidney Spencer, B.A., of Liverpool, followed by tea, and meeting at the Memorial Hall, the President, Rev. Fred, Cottier presiding, at which the Rev. J. C. Ballantyne, gave an address on "Our Gospel."

A rally of the Men's League at the Longsight Church, Manchester, had service conducted by Mr. J. Fairhurst, of Sheffield, and an evening meeting addressed by Dr. R. F. Rattray, of Leicester, on "The Problem of Religion To day." Fifteen branches were represented by 70 members. Mr. E. A. Rowlands, of Liverpool, presided.

The Annual Meeting of the Northern Sunday School Federation was held on Good Friday, at the Mossley Christian Church, with an attendance of 700. Rev. Fred Cottier was the preacher. The Mayor and Mayoress attended at the Luncheon. Rev. T. W. Lee presided at the meeting. At the evening Conference Mr. John Radcliffe, chairman, the Rev. Griffith Sparham, of London, gave an address on "Bridging the Gap between School and Church," and the Rev. E. Glyn Evans opened the discussion. Votes of thanks to the Mossley friends for their hospitality, and to the speakers were paid.

The Manchester Postal Mission had its Annual Meeting in the Memorial Hall, Mr. T. Fletcher Robinson presiding. Mr. G. W. Shipway, secretary reported 121 applications for literature.

The Rev. Ramsden Balmforth had a prominent article in "The Cape Times," in February, advocating A League of Religions for the promotion of world peace in which he emphasised unity of spirit for the common good.

The Annual Meeting of the Liverpool District Missionary Association of our Churches was held at Hope Street Church. Rev. Sidney Spencer presided over a good attendance. Dr. H. J. W. Hetherington, Vice-Chancellor of Liverpool University addressed the meeting on "Religious Thought and Practice."

The Annual Meeting of the N. and E. Lancashire Unitarian Mission (Association of Churches), was held at our Stanley Street Chapel, Colne, service conducted by the Rev. J. W. Lee, of Heywood, preacher Rev. J. Islan Jones, of Hindley. Mr. Trueman Robinson presided over the business meeting, and after tea a public meeting was addressed by Miss Johnstone, of Bury, on "Mission Work," and by the Rev. J. W. Maw, of Bury, on "Denominational Consciousness."

The Anniversary preachers at the Unity Church, Dewsbury, were Mr. F. Swithenbank, Y.M.C.A. Secretary, at morning service, and Alderman J. Halstead, J.P., President of the Dewsbury Evangelical Free Church Council, and the minister, Mr. W. Beer conducted the Young People's Service in afternoon.

Our Macclesfield congregation has issued an encouraging annual report recording its local influence in public affairs. Special thanks were given to the minister, Rev. T. Paxton, who was presented with a motor rug.

Mr. C. Sydney Jones, M.A., of Liverpool, is appointed High Sheriff of Lancashire, and Rev. Lawrence Redfern, M.A., B.D., his minister, is his chosen chaplain.

The Northern Federation of Unitarian Sunday Schools includes 83 schools, 1,157 teachers, 11,000 scholars, 1,277 scholars over 14 years of age, and above 16, 2,998.

At the Croydon Free Christian Church Annual Meeting, the minister, Rev. C. Sharpe, was invited to attend all meetings of Church Committee, and was specially thanked.

The Manchester Domestic Mission Annual Meeting, Mr. Egbert Steinthal presiding was held at the Renshaw Street Mission. The secretary, Rev. H. E. Perry reported excellent work and progress at Renshaw Street under the leadership of the Rev. D. R. Davies; and continued help to the Willert Street Church.

At Blackley, Manchester, the services on "Young Peoples' Day" were conducted by nine of the young people. Rev. W. G. Topping, the minister has spoken at the local United Methodist Guild, and the Unitarian dramatical performance has been given to help the Wesleyan Sunday School.

At the Unitarian Church, Cheltenham, there is discussion after every Sunday evening service. Rev. Barbara Thomas, minister.

A memorable service was held at Chowbent, April 14th, in which three ministers took part, the Rt. Rev. Bishop Boros, D.D., and Revs. Mortimer Rowe, and E. Glyn-Evans, Bishop Boros preaching the sermon to a large congregation.

Mr. and Mrs. Harold Baily, of London, will attend the meetings of the British Association, at Capetown, South Africa, as delegates, July 22nd-28th, including a visit of the Association to Johannesburg.

General Dawes, the newly appointed U.S.A. Ambassador to England, is a Unitarian.

There was a well attended meeting of the Men's League in the Milton (Lesser) Hall, Manchester; April 17th, in Assembly Week.

A THOUGHT TO THINK

THERE CAN BE NO TRUE INDIVIDUAL DEVELOPMENT EXCEPT THROUGH ASSOCIATION; NO INDIVIDUAL FREEDOM EXCEPT THROUGH SOCIAL UNITY.

Prof. G. D. Herron.

MINISTERIAL CHANGES.—Rev. J. A. Shaw has had public farewell and presentations at Pudsey; Mr. R. H. Coulam, has had public welcome to his ministry at Tavistock; At Sydney, a congregational and public welcome was given to Rev. A. Thornhill; Rev. V. D. Davis, B.A., has concluded his ministry at Bournemouth, and farewell presentations have been made to him at a social meeting; the Rev. S. E. Bowen, has resigned at Crumlin, and accepted appointment to Allt-y-Placa, Bryn, Sychbant, Carmarthenshire; Rev. Priestley Prime, has resigned at Godalming; Rev. J. Hipperson, of Lewisham, London, has accepted appointment to Mossley; Rev. A. O. Broadley, has concluded his ministry at Preston, and entered upon his new charge at Narborough Road, Leicester, where he has been inducted and received public welcome; Mr. Victor Fox, B.A., has been welcomed into his ministry at Unity Church, Islington London; Mr. T. L. Jones, of Carmarthen College, is appointed to Nottage; Rev. J. Hinkins, has received farewell presentations on leaving Dingley Place Mission, London, for Bradford, Manchester; Rev. J. A. Shaw, the new circuit minister, North Midland, has received public welcome at Loughborough; Rev. V. A. Callow, has received public welcome to his ministry at Padiham, April 6th; Rev. A. Thornhill, has received public welcome to the Sydney Church, South Australia.

DEATHS.—Miss Emma Vallance, Ashbourne, March 13th, 74; Mrs. Copeland Bowie, Worthing, March 29th, 75; Mr. Wm. Relleen, Ilminster, February 25th, 87; Mrs. Florence, widow of the late Rev. J. Crowther-Hirst, April 6th; Mr. T. Matthews, Croydon, March 10th; Miss Hilda M. Jefferis (of Croydon), in Algiers, March 20th; Mrs. Henry Beveridge, London, 86; Mrs. Harry Humphreys, Longsight, Manchester, April 14th, 68.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

MAY 5th.

1556.—Thomas Drowry, a blind boy, burnt at Gloster.
1819.—Channing's Baltimore Sermon.
1825.—Walter D. Jeremy born.
1829.—Rev. John Davis died.
1884.—Henry Arthur Bright died.

MAY 12th.

1442.—Will of J. Carpenter, founder of the City of London School.
1736.—First stone of first Methodist Chapel laid at Brixton.
1756.—Octagon Chapel opened at Norwich.
1877.—Judgment of Privy Council revestments.
1907.—Rev. Walter Lloyd died.

MAY 19th.

1558.—Three martyrs burnt at Norwich.
1640.—Nicholas Ferrar, the younger died.
1656.—Rev. John Hales died.
1662.—Act of Uniformity passed.
1795.—Boswell, biographer of Johnson, died.
1863.—Bishop Colenso's book condemned by Convocation.
1864.—Nathaniel Hawthorne died.
1885.—Revised Old Testament issued.
1898.—Gladstone died.
1917.—Rev. Halliwell Thomas died.

MAY 26th.

604.—S. Augustin, apostle of England, died.
735.—Bede, early English writer, died.
1558—Three martyrs burnt at Colchester.
1825.—B. and F. Unitarian Association founded.
1877.—Sir James K. Shuttleworth, educationalist, died.

THE MESSAGE OF THE MIDDLE AGES TO THE MODERN WORLD.

By S. H. MELLONE, M.A., D.Sc,

The **Essex Hall Lecture** delivered in Milton Hall, Manchester, last month.

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The Parables of Jesus.

STUDY COURSE (12). For Sunday Classes or Weeknight Discussion Circles.

(5) HOW THE KINGDOM COMES

(Matt 13. 31-33 ; Mark 4. 26-30).

The kingdom of heaven is coming. It is on the way all the time. There is one thing sure amid all the changes of experience: Truth will ultimately prevail. And not truth in knowledge only, but in action, in the doings of mankind. Truth in action is the doing of righteousness, and that is God's way—His government, His kind of ruling, His kingdom or sovereignty, and that is Heaven.

How is this coming? Is it by sudden conversion, or by gradual development? Can a sinner become a saint in a moment? Is it possible for a man to be an expert practitioner in any calling at a jump? A clever musician astonishing his hearers by his marvellous performances on his instrument has attained such perfection by long practice, severe study and persistent endeavour. It is by the Creator's law of evolution —step by step, little by little, by slow and toilsome learning. And only in a similar way can the kingdom of heaven come, in personal character, in social conduct, in the affairs of the community, in the life of man and all mankind.

Jesus put it plainly in the parables of the Leaven, and in that of the Mustard Seed, and of the seed growing secretly. "The kingdom of heaven is like unto leaven—hid in meal, till it was all leavened" ; and "like unto a grain of mustard seed—which indeed is less than all seeds ; but when it is grown it becometh a tree, so that birds—lodge in the branches thereof." "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how—first the blade, then the ear, then the full corn in the ear." The spirit of the kingdom has to grow in the minds and hearts of people by slow permeation until all are permeated with it ; from the smallest beginnings by development to the full realisation of its inherent possibilities into a great protecting and sheltering power; it goes on growing secretly, its hidden workings unceasing towards full fruition, stage after stage in upward progression. That is how the kingdom of heaven comes and is coming. Gradually slavery passes away and freedom is extended ; disease is banished and man's physical life made more secure ; justice is made more and more equal and general. Every step in true progress is on the way to the realisation of the right kind of life and opportunity for all mankind. What one generation fails to achieve in doing the right, succeeding generations accomplish ; the failures of Greece and Rome are followed by the greater moral triumphs of other nations that succeed them. Every individual human being can be a leavening influence of the right kind, contributing to the great consummation by consciously and willingly endeavouring to be that. Not one is unimportant. As drops of water make the ocean, so every little of human effort and personal influence helps to the perfect life.

The rate of progress depends upon the spiritual condition of mankind. It is a movement of the spirit. It is a growth within which expresses itself in external action. Hence the paramount importance of spiritual culture, and of agencies for moral and spiritual education. No good effort is in vain. Every kind word has its effect ; every generous deed adds to the cumulative result ; not a single evil or hurtful example but is made into a warning and a danger signal in favour of the good. Everything we think or do has its own consequence. The humblest and the weakest may be helping more than he can know. The right desire brings right.

" Thy kingdom come ! then shall Thy blessed will
Rule all the souls in Thy fair image made ;
Angels and men Thy every thought fulfil ;
In earth and heaven Thy mandates be obeyed."

(6) THE SOWER AND THE SEED.

(Matt. 13. 3-8; 18-23.)

Human nature is the stuff of which the kingdom of heaven is made. Faith in the possibility of its ultimate realisation depends upon having a true idea of what human nature is. Some would say that "human nature being what it is" all hope of the kingdom of heaven ever coming upon earth is quite out of the question. Before that is possible "human nature will have to be changed." But the possibilities inherent in human nature are always the same and unchangeable. It is in that nature to manifest the divinest qualities or it is not. Underneath the most savage and barbarous disposition amongst men the noblest possibilities are there dormant, only awaiting conditions and influences favourable to their unfolding and development.

The parable of the Sower and the Seed gives some light on the subject. Jesus describes it as a "word of the kingdom" (Matt. 13. 19). In the parable the seed is human nature sown in different conditions or environment. The Creator is the Sower who has implanted the seed of the divine nature in the forms of mankind. The Sower "as he sowed, some seeds fell by the wayside, and the birds came and devoured them ; and others fell upon the rocky places, where they had not much earth,...and were scorched, and...withered away. and others fell upon thorns, and the thorns choked them ; and others fell upon the good ground, and yielded fruit." In each case the seed is good.

The failure to produce good result is not any defect in the nature of the seed. It is not that which needs to be changed, but the kind of ground, the circumstances or conditions in which it is sown. The seed proves its good nature when it has the right environment.

In the explanation of the parable made by Jesus to his disciples he makes it clear that by the seed he means the soul of man: "This is he that was sown by the wayside"; "he that was sown upon the rocky places"; "he that was sown among the thorns"; and "he that was sown upon the good ground." The growth of the kingdom in the mind and heart of man depends upon his being placed in an environment favourable to it. A lack of understanding does not favour it; a hard and stony lot prevents the word taking root, and tribulation and persecution drives a man from it; worldly cares and the deceitfulness of material riches choke the word; but the good ground free from all these unfavourable conditions gives the word full opportunity of coming to realisation. God is the Sower of the Divine Nature in man, and the human teacher is the sower of the word of the kingdom which finds its natural response in man's nature when circumstances are favourable to it.

To give the influences of the kingdom a proper chance of a full opportunity of permeation in man's mind, it is of the utmost importance that his environment should be of the right kind, and that it should be equally so for every human being. Bad surroundings create evil influences and every kind of disorder, raising all sorts of obstruction and impediments barring the way of the kingdom. Under the right kind of influences human nature responds to the divinest calls. The grandest saints, the noblest heroes, the greatest saviours of mankind prove what is in the nature of man. They are indications of what is possible in every human being. Without faith in human possibility little can be accomplished, but with every degree of faith therein all good and right things are possible. Human goodwill, human kindness—generosity, justice and love—are the influences—and powers which create peace, order, harmony, and abounding joy—the elements that make the kingdom of heaven on earth and anywhere.

(7) THE HARVEST AND THE TARES (Matt. 13. 24-30).

The complete Christianisation of society by governing all human affairs on the principle of the Golden Rule—Do unto others as ye would that they should do to you, and—Love thy neighbour as thyself! would be a tremendous revolution, a thorough turning round from our existing social system. It would secure justice to all people, equal opportunity to each and every one to live the true life for which all human beings are created. It is a most desirable achievement. And though it be the design of Divine Providence that it shall ultimately be realised it is very slow in coming. That is because the people are not sufficiently Christian in spirit—Christian in accord with the simple teaching and good example of Jesus. It has already been explained that this better state of affairs can only come about gradually. Any attempt to force it by violent and sudden revolution would put its realisation all the further back. To place people into conditions for which they are not prepared and therefore not fitted would be to introduce disorder and to cause serious disturbance.

The parable of the Wheat and the Tares shows how the Master explained that danger: "The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

So also in social evolution good and evil influences are at work. If those who are propagating the good were to take violent measures to root out the bad it would be so cruel and unjust that they would be destroying the good at the same time. When the harvest time comes—the time when the majority of the people have developed into the right spirit and disposition, they will establish the good conditions and do away with those which are evil by means peaceful and just such as will hurt nobody. Force is no remedy. Violence excites resentment and rebellion. By the method of peaceful persuasion must the evil influences be brought to an end. The fires of suffering caused by evil doers burn the consciousness of the evil so much into the minds of the community that they take righteous measures to destroy it, as against the horrors of war.

The kingdom comes by gradual education, by various agencies and means, by the education of experience. Humanity learns by consequences. The wretchedness and woe caused by wrongdoing teach mankind the urgent need to end the wrong and to choose the right. Something is learned from everything that happens. The good lives on, the evil dies away, and "we can do nothing against the truth, but for the truth." Nothing can prevent the coming of the kingdom—there is postponement, and that educates and prepares the way.

(8) THE STEWARD ON TRIAL.

(Luke 12. 42-48.).

All mankind are stewards on trial. Each human being is created with endowments of ability and power the use of which affects the welfare of all the others for better of worse, for good or ill. Being given such power by the Creator and by humanity, the problem is in each case,...what will he or she do with it?. Life is a continuous test. Each human being is responsible for the use he makes of his life. The accountability is a matter of degree, in proportion as the doer knows and understands what he is doing. Wilful wrong-doing, knowing it to be wrong, is more culpable than when it is done in ignorance. Life is a trust given for a purpose; and the use made of the trust has to be accounted for, and judged according to the merit or otherwise of the user.

In preaching the Gospel of the coming of the kingdom of heaven on earth, Jesus had to draw attention to the importance of this question of personal and individual accounability. The coming of the kingdom is delayed and hindered by the evil use of ability, and helped forward by its conscientious and righteous exercise. It was necessary to bring home to each of his hearers this fact of their individual ability and their responsibility. It is obvious that if every human being were really in earnest to promote the establishment of that healthy and harmonious condition of things, which would be heaven on earth, its realisation would be the more speedy. Hence the use of the parable of the Steward on Trial: "Who is the faithful and wise steward, whom his Lord shall set over his household, to give them their portion of food in due season. Blessed is that servant whom his lord when he cometh shall find so doing, he will set him over all that he hath. But if that servant shall say—my lord delayeth his coming; and shall begin to beat the menservants and maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expected not, and in an hour when he knowth not,and shall cut him asunder, and appoint his portion with the unfaithful. And that servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes;- but he that knew not, and did things worthy of stripes shall be beaten with few stripes, and to whomsoever much is given, of him shall much be required."

There the fact of ability as a trust is made plain, and the accountability for its use; and the greater the ability the greater the trust and responsibility. The merit or the blame is according to the right or wrong use in a state of knowledge or ignorance. The correction is greater or less according to the degree in which it is deserved. The phrase "beaten with stripes" is a parabolic or symbolic expression for any penalty that might be imposed upon the wrong-doer, a way of stating it that would be more readily understood at the time the parable was spoken. The lord or master in the story is any authority divine or human to which each individual is accountable. The "houshold" is the whole world, or any separate portion of it or company of people in it. The great point is that each human being is created to serve the welfare of the whole of mankind, to be servants of human progress towards more perfect realisation; that the promotion of a righteous condition of community is the trust imposed upon each by the very constitution of human nature, and that each human being is responsible to God and to mankind for the proper fulfilment of that trust, for the speedier realisaion of the advent of a heavenly state of mankind upon the earth.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

"Be yourself, Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no address; but dare to be right though you have to be 'singular.' "—Coley.

Rev. Albert Whitford (WILLIAMSON MEMORIAL CHURCH, DUNDEE).

The Rev. Albert Whitford was originally connected with the Baptists, and he began to preach when 16 years of age, and studied for the Baptist ministry. In 1909 at Fircroft College, Bourneville, he began to read about Evolution which changed his theological outlook. The Genesis story of Creation, the Fall of Man, and the whole orthodox system, were thus discredited and his orthodox faith shattered. Ultimately he was turned out of his Church, his name struck off the preaching plan. He was accused of being a Unitarian though he knew nothing of Unitarianism. Through "The Christian Commonwealth" he came into touch with a Secretary of the Postal Mission, the late Mrs. Noel Johnson, and she advised him to communicate with Dr. Mellone then Principal of the Unitarian College, Manchester, He did so, and was admitted to the College, Oct., 1913, remaining till 1916 when he became minister at Moneyrea, near Belfast. In August 1918 he went to France with the Y.M.C.A., and his experience of the brutalities of war among the wounded and dying made him, as his friends said, "a much changed man." It convinced him that what the world most needs is the Gospel of Peace on earth and goodwill to men—of love to God and for one's neighbours. At Moneyrea he was convener of the Sunday School Committee of the Non-Subscribing Presbyterian Church of Ireland from 1821; Moderator of the Remonstrant Synod of Ulster, 1922-3, and this year, 1929, he was made President of "The Association of Irish Non Subscribing Presbyterians and other Free Christians.".' He left Moneyrea at the end of February and was inducted as minister of our Williamson Memorial Church, Dundee, on March 3rd, by the Rev. Alexander Gordon, M.A.

It is to be noted that in future the Dundee Unitarian Christian Church is to be known as the "Williamson Memorial," and that a granite slab is to be placed in the west gable of the Church to the memory of the late Rev. Henry Williamson. At the recent annual meeting of the Church it was reported that much progress had been made during the year,—subscriptions had been doubled, and £340 had been spent on complete renovation. There had been no minister for four months. The prospect is very promising now with Mr. Whitford's settlement. The Church was crowded at his induction, and at a "Welcome Social" the congregation presented him with robes, and Mrs. Whitford and the three children received gifts.

Our Faith. By the Rev. WILLIAM C. HALL, M.A.

I suppose that we who call ourselves Unitarians or Free Christians generally agree in our beliefs. We believe in freedom as one of the conditions for arriving at religious truth, and we hold a good number of religious truths in common. We are able to speak of "our faith.' It is an interesting point. It means that while we are without a creed, a faith officially imposed upon us, we have found a basis of agreement as real as any creed, indeed more real than any accepted and professed by other Christians. We are, I am convinced, absolutely one in our principles; and in what we specially call our "beliefs" there is very little difference among us. I know that what I, for example, preach to our Southport congregation would be equally accepted by any other of our congregations.

Well then, we hold in a really remarkable manner, "our faith"—we have a common faith in certain things. Having this, we ought to have something else: we ought to have what an old friend of mine has frequently spoken of as "Faith in our faith." It is this that I want to think of in this article as "our faith," our faith, our confidence, our conviction that the truth we hold and gain will prevail, and that the beliefs we profess must and will be generally accepted.

This faith we need as under new denominational guidance we continue the work of proclaiming our message and seeking new adherents in worship and work. Personally I test a man's religion by his faith that the principles he believes in will prevail and by the work he does to make them prevail. In my judgement, a man who only admits that righteousness is right is not a religious man; he is simply a man who gives his assent to a self-evident proposition. The religious man is he who believes that righteousness will prevail and is working for the coming of the kingdom of God. So the Unitarian is not the man who simply believes there is a God who is One, but the man who, believing that truth, is full of faith that it will prevail and full of work to make it prevail. The people who never "show up" in my Church, but who tell me they believe as I do may be Unitarians in their own judgement, but they are not in mine. The honourable name "Unitarian," which has about it the life of innumerable men and women who have suffered for it, is in no danger of being conferred by me, for one, on people who would assume it in such an easy-going fashion.

Let that be as it may, I am concerned, now that the Assembly is established, for more faithful work among our own people, that they may show the faith that is in them: that they may do their work firmly believing that through it their principles will prevail. Work, so done will make our congregation a real movement and a real Church. Faith, faith in the faith, faithfulness to the faith: let these be, and everything else that matters will be.

Order and Unity

By C. F. DOLE, D.D.

If we live in a universe at all then everything enters into the unity. There cannot be two substances, mind and matter, as men once thought, the one more or less refractory or even in opposition to the other. There cannot exist together in a universe two opposing principles of good and evil, balanced against each other. There cannot be any room for independent and creative wills, actually thwarting the Good Will.

The elements of matter, says science, march together and co-ordinate, like so many divisions of one vast host. They go in order, number and proportions. They are translated into terms of a common mathematical notation. There is nothing refractory about them in the eye of intelligence. Savage men thought them at war with each other. Childish thought conceived them as an encumbrance to spirit, hostile to goodness. We have assured ourselves that among all their countless atoms lurks no contrary force or disobedient will. No Satan or devil in any corner of the universe ever swerves one of them from its orderly course.

Must I confess, driven by the facts of the world, that I see about me force, intelligence, order, beauty, unity? I must add Goodness, being led by an instinctive and overpowering sense that this follows. The truth is, we cannot conceive of intelligence, and especially an intelligence that leaps into forms of rhythm, music, order, beauty, and not to think that such an intelligence is good. Not to be good is to be irrational, futile, and hideous.

The demand of our minds to find moral harmony or purposive goodness is exactly the same as the demand to find order and unity. There is the same evidence for the one fact as for the other: they belong together.—(From "The Theology of Civilization.")

Scriptural Unitarianism

NOTES AGAINST THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

V. THE NEW TESTAMENT.

Before leaving the "New Testament," it may be well to make a few remarks on some of the misunderstood expressions in the "Fourth Gospel." In the proem i.14) are the words "and we saw his glory as of the only begotten son of THE Father." It may be noted that the TWO ARTICLES are not in the Greek, neither is there any but a dogmatic warrant to give a capital F to "Father," thus making that word mean "God." Dr. Moffatt, himself a Trinitarian, more correctly renders thus:—"we have seen his (better ITS) glory—glory such as an ONLY SON enjoys from his father." Thus the phrase disappears and with it one of the main foundations upon which the dogma has been built that "Jesus was the only son of his father." If, however, we retain the "only-begotten" clearly it must be used in some figurative sense. In the same chapter (45) Jesus is plainly stated to be the "son of Joseph" in as many words, which he could not have been, if he were the "only-begotten" son of God. We must therefore look for another meaning of the word. We are helped by the use of the same word by the author of the "Epistle to the Hebrews" (xi. 17) where Isaac is said to have been "the ONLY-BEGOTTEN son of Abraham." Now the "Old Testament tells us that the patriarch had at least another son Ishmael, begotten by him. Hence the word is applied to Isaac as "the son of promise," that is the heir whose descendants should occupy the promised land of Canaan. When then it is applied to Jesus, it means "the son of promise" that is "the Messiah of the world," whose inspiration was unique and by his life and being was the "only complete son of God."

Moreover the phrases "Son of man and Son of God' were titles current amongst the Jews of the time of Jesus to express their long-expected "Messiah." In the Synoptic Gospels Jesus almost always uses the title of "Son of man," when He is speaking of himself, which would be clearly understood by his hearers to mean "the Messiah." The object of the author of the "Fourth Gospel," or at least one of them, was to prove that "Jesus was the Son of God" in other words that he was "the Messiah of the world."

One more saying of the "Fourth Gospel" has been much misunderstood. Jesus says, as it is commonly rendered "I and the Father are ONE." Hence it is said that in this sentence he claims to be God. This he expressly repudiates in the following verses, as may be seen by any careful reader. But the word ONE is in the NEUTER GENDER and can but mean ONE THING. In other words the communion of Jesus with God was so close and complete, that in heart and spirit there was a perfect unity between them. That is the ideal state of every faithful follower of the Christ, to which very few if any save himself ever attained. Paul in his "First Letter to the Corinthians (iii. 6-8) writes "I have planted and Appollos watered, but God hath given the increase. Now he that planteth and he that watereth are ONE THING." That is the two great teachers were so closely united in spirit, life and purpose, that they could truly be said to be "one thing," for the same spirit throbbed in them.

The "Epistle to the Hebrews" was written to prove that the Jewish ritual and religion had vanished in a blaze of glory, when the greater light of Jesus shone upon the world. Also in a spiritual sense Jesus was both the high priest and the victim offered in Jewish ritual, who in fact offered himself for his people and the world.

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

In looking down the list of those who have joined the Fellowship there are two who have passed into the Beyond Their deaths have been recorded in this Magazine. Mr. George Thomas, J.P., of Irlam Hall, Manchester and the Rev. C. E. Pike, of Tavistock. Mr. Thomas was one of the early members, who was a good helper to our denomination in many ways and is all the more missed for his good works. Mr. Pike, reared amongst the Baptists became an earnest and devoted Unitarian minister, and his last work in charge of a congregation included the thorough repair of the oldest of our Unitarian Chapels. He felt and said that this fellowship was really needed and ought to command effective support. Both he and Mr. Thomas would have rejoiced at the accomplishment of our new General Assembly had they remained to see it.

I can report that 64 persons have been Fellowship members and that after all necessary expenses there remains the sum of £5 in hand. The sixpenny booklet—"A Faith to Help and Guide" will be published shortly and a copy will be sent gratis to each Fellowship member.

Will the Douglas friends please communicate with me concerning my allusions to the idea of a Douglas Fellowship Circle—at least when the busy holiday season is not on? To get together is good and helpful.

Readers who can join are invited to do so.

The OBJECTS of "The Unity Fellowship" are: (1) To unite Unitarians in closer fellowship; (2) To promote methods of mutual help in the Fellowship; (3) To organise means of propagating Unitarianism; (4) To discuss matters concerning the furtherance of the Unitarian movement, and the Unity of Society; (5) To help the advancement of International Unity.

A Confession of Faith for Sunday School and Home.

1.—I believe in THE ONE ONLY GOD, the Father of all mankind, the Maker and Sustainer of all that is, who is for ever good.

2.—I believe that GOD SPEAKS to me, through this world in which He has placed me, through the words and deeds of all good men, and in my own soul.

3.—I believe that I am SERVING GOD by faithfully and cheerfully doing the duties He has given me to do, and by living in love with all around me.

4.—I believe in RELIGION, which is love to God and man, the practice of perfect life.

5.—I believe in WORSHIP, which is communion with the Heavenly Father, the seeking after perfect righteousness, and fellowship with the Infinite Love.

6.—I believe in THE BROTHERHOOD OF ALL MEN, that all are God's children, naturally good, made of the Divine Nature, for each other's help and joy.

7.—I believe in JESUS, as our noblest example and greatest religious teacher; and in His Gospel as the truest guide to the way of life.

8.—I believe in THE BIBLE as a record of men's thoughts about God and religion, and that it is the best of all good books for instruction in righteousness.

9.—I believe in SALVATION for all men, from sin and selfishness and every evil, by goodness of character; by living a godly, righteous, and sober life.

10.—I believe that HEAVEN AND HELL are conditions within the soul, that blessedness and misery come by well-doing and wrong-doing, and that in due time all men will learn to do right and enter the kingdom of heaven.

11.—I believe in IMMORTALITY, that I shall never die, that death is only the perishing of the fleshly body, and that the souls of all men will live for ever.

12.—I believe in PROGRESS upward and onward for ever, in an ever-unfolding life, in never-ending growth towards perfection, in keeping the mind open to receive more light and truth on the way to higher things.

AND I PRAY—

That I may be true to my belief, and loyal to my Church and Sunday School by practising these principles of my religious Faith, in my conduct to all around me, in obedience to our Heavenly Father's will.—Amen!

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."
—Tennyson.

One God ..... The Father.
One Law ..... Righteousness.
One element ..... the Divine nature.
One divine event ... the kingdom of heaven.
One movement..progress towards realisation.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

The Annual Meeting was held April 16th, in the Milton Lecture Hall, Manchester, the President, Mr. A. W. Harris in the chair. After prayer by the Rev. H. Bodell Smith, Rev. Walter Long presented the annual report. There were excellent speeches by the chairman, and the Revs. J. Morgan Whiteman and Richard Lee, M.A. Mr. Lee considered that the drink traffic is a greater menace than ever, and needs to be firmly grappled with. The report and accounts were approved, and officers elected, Miss Mary Francis being the new President. There was a good attendance.

Chicago "Unity" concerning the recent Presidential election says: "We feel justified in exulting over a triumph for the 18th Amendment. A highly organised, lavishly financed, bitterly determined movement to re-establish the liquor traffic has been beaten into fragments. Prohibition is here, and here to stay."

Irving Fisher, Professor of Political Economy, Yale University, U.S.A., says: "Prohibition has simply replaced a parasitic industry by constructive industries. Breweries and saloons have given place to something more valuable. Even on the Bowery, formerly one of the densest saloon districts in New York City, saloons have been replaced by restaurants, clothing establishments, groceries, candy shops, shoe stores, hardware stores, jewellery shops, banks etc."

"O Temperance! thou fortune without envy; thou universal medicine of life, that clears the head and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion."
—Sir W. Temple.

"One million dollars invested in alcoholic beverages gave employment to 77 people. The same investment in iron and steel employs nearly 500 people: leather products about 400, paper and printing about the same. These figures are taken from the United States Census Reports and should therefore be fair. There is a building in Joplin, Missouri, formerly used as a brewery, when only 12 people were employed. To-day it is used as a wholesale grocery and 80 people are employed. This is not an isolated case."

In England the Brewers are millionaires getting rich out of the vices of the people. By their money thus made, they bribe voters, finance their own candidates for Parliament, use their power to get a Government in their favour, and to have laws made for the protection of their trade, which is a curse to our people, a danger to the young, the enemy of morality and religion, the maker of crime and of disease, and untimely death.

WHAT SCIENCE SAYS.

"Children should never know the taste of any alcoholic drink."—Sir W. Broadbent, M.D., LL.D., K.C.V.O.

"I hardly know any more potent cause of disease than alcohol."—Sir William Gull, F.R.S.

"A young man cannot be fit if he takes alcohol."—Sir Frederick Treves, Bart., M.D.

"If any man supposes that daily drink, even in small quantities, is conducive to health, he is deluded."—Sir Henry Holland (late Physician to Queen Victoria).

"For no conceivable consideration would I use alcohol to whip up a tired and sluggish brain."
—Professor Huxley.

"I am bound to say that for all honest work alcohol never helps a human soul! Never! Never!"—Sir Andrew Clark, M.D. (late Physician to Queen Victoria).

"Statistics show that even during the hard-working period of a man's life he can get along better without any alcohol stimulants than with them."—Sir Thomas Barlow, M.D., K.C.V.O.

The Women's League.

The Ulster District League has held its annual meeting at the Stanhope Street Mission Hall, Belfast, March 21st, with eight branches represented. Miss Armstrong presided, and Mrs. Gordon Martin, of Banbridge, conducted service.

A new branch of the League has been started at Crewkerne, Somerset, March 26th.

At Christ Church, Bridgwater the League branch held the Annual Meeting on February 12th, and at a meeting March 19th, there was an address by Mrs. Pettipher, on "Women and World Peace."

At Ballyclare the Women's League has held a "Daffodil Tea." Mrs. Glynne Davies presided, and Miss Armstrong, President of the Ulster District League declared the sale open. There were daffodil decorations and tea-tables, half-hour concerts, dancing, etc. Visitors came from Belfast, Larne, Ballycarry, Comber and Raloo.

There was a very large meeting of the Women's League in the Milton Lecture Hall, Manchester, Wednesday in Assembly Week.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

THE SIGN OF THE CROSS.

The Sunbeams were playing hide-and-seek amongst the grass in the meadow, where Dinah, the donkey, and her young son, Peter, were peacefully munching their dinner. "Beautiful day," said Mr. Hare as he scurried past, and the robin on the nearest tree responded cheerily. The lark was trilling his song, as higher and higher he soared, and the tiny daisies swayed gently to and fro in the breeze, and nodded their heads in agreement that it was indeed a lovely day.

"Oh!" exclaimed Peter, "I am so glad that the sun is shining, and that we are not shut up any more because of the cold. Ugh!—I hate the cold; but this is just lovely." And he gazed round the meadow with approval, because the sun shone so brightly, and the grass was so green (and made such a tasty dinner), and the hares, and the flowers and the birds were all so friendly.

Suddenly, his eyes wandered to his mother, and, for the first time, he saw what he thought to be a cross on her back. "Have I a cross on my back too, Mother?" he cried. "Yes!" Dinah replied; "from down the ages every member of our tribe has had one." "Oh!" said Peter, "do tell me all about it." Dinah left off eating her dinner, and this is the story she told to her son.

"Years and years ago, in a far off country, there lived a man who owned the only donkey for miles and miles around. Now, this man earned his living by taking goods from village to village on the back of his donkey; but alas! it was very hot in that far away land, and as the man was also very lazy, he didn't get very far. Often he would load the donkey, and then after he had walked a few miles, would lie down by the wayside, and the poor donkey would just have to stay there too, until the man woke up. And so it went on, day after day, month after month, the patient donkey being loaded, and then having to wait for hours. The man used a light frame to put on the donkey's back, and then on this frame he would place his goods; and, because the man was so lazy and kept the poor donkey loaded for so many hours at a time, in after years, the impress of part of the frame was found on that donkey's back. And each one of the donkey tribe has a mark resembling a cross, and also the gift of patience, because that donkey of the legend had such wonderful patience, a gift that has come down from generation to generation.

As Dinah finished her story, there was a sudden commotion in the famyard and, turning round, they saw a beautiful motor car coming quickly towards them.

"Top of the morning, everyone!" cried the newcomer; "but why are you looking so serious?"

"Mother is just explaining the gentle art of patience," responded Peter. "Patience!" laughed the car, never heard of it in my life." "That's because you're so young," gently put in Dinah. "Oh! I don't know about that," replied the car; "I have not had any need of patience." Dinah did not reply to that remark. But the silence was soon broken by his lordship the car, for, turning to Dinah, "they call me the Red Dragon" quoth he; and just at that moment his exhaust gave a loud squeal. "Yes!" replied Dinah, "I can quite believe that." And there came something like a laugh from the other side of the hedge. But nothing daunted, the dragon went on, "and I can do fifty to sixty miles an hour—rushing through villages." "Yes!" said Dinah; "you rush through the villages, scattering the children; but I have had many a good time with the children—giving them rides in the village street, and they used to give me apples—oh! we had fine times together." The Dragon looked disdainful; so the donkey said, "Of course, it was only a homely thing, but it is the homely things that count; for in after life the men and women look back upon their childhood days, and remember the good times."

Just then, the farmer came up with one of his men. "Well Jack," he was saying, "we had better get that car into the garage." But alas! and alack! for the pompous car. There was a flaw in his steering column, and suddenly, without any warning whatever, there was a sudden snap, and the beautiful Red Dragon came to an abrupt standstill.

"One has to have the patience of Job where cars are concerned," muttered the farmer. So, once again, the car heard the word "patience" mentioned, and, being rather wise in spite of his youth, he said to himself, "seems as though I'm going to have my first lesson in patience; for I shall have to stay here until the mechanic comes."

"Here Dinah, my lass," said the farmer, "come and give me a hand with this car." So, Dinah the patient old donkey helped to tow the now subdued car into the garage.

And as they moved off towards the meadow, Dinah said to her young son Peter, "Don't ever be given to boasting; for it is as true to-day as on the day it was written that 'pride goeth before a fall.'"

AUNTY LEA.

"Never wait for a thing to turn up; go and turn it up yourself. It takes less time, and is surer to be done."

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

Quite a seasonable little story this month. And a pretty one too. Primroses, blue-bells and violets! How welcome they are, even in a story; and how refreshing! Elsie was indeed a clever little girl; but, of course, our praise and our gratitude are due to Jessie for another delightful tale which is "her very own."

Loving greetings to you all,
UNCLE FISHER.

HER VERY OWN.

Elsie sat upon the doorstep of her humble home thinking, her large blue eyes wandering far and wide o'er the deep blue sky.

The minister at SundaySchool had asked them to bring a little tribute, however small, each week to help up the funds. He wished it to be of their very own.

Muriel and Peggy, her two friends, had each said, "I shall ask mother for something to bring!" But Elsie thought that not a very nice thing to do, besides, she had no mother to ask, and she would never dream of asking kind Miss Brown, who looked after her. What could she do?

Just then Miss Brown called from the door, "Elsie, tea time." Elsie obediently rose and went inside. Miss Brown noticed the worried look upon her pretty little face and said, "Elsie, dear, you sit dreaming too much on the door-step, why not go for a long walk through the woods and take your skipping rope?"

So after tea Elsie took her skipping-ropes and went out through the fields and into the woods. But she did not skip. After a while she came to a small clearing where some gay blue-bells and pretty primroses grew, and a brilliant idea came into her head. She went home and to bed early, and the next morning she arose with the lark. It was beautiful outside, so she took a large basket, and went off into the woods again until she came to the same clearing.

The blue-bells and primroses were sweet and fresher than ever, and in a shady corner she found some lovely purple violets.

She gathered quite a lot of each kind, and when her basket was full she returned home, finding Miss Brown waiting for her and her breakfast ready.

It was a holiday that day, so after helping Miss Brown a little in the house, she went out into her little garden with her basket of flowers and her work-basket.

There she began her task. She took a few of each kind of flowers, arranged them prettily into little bunches, tying each with a piece of coloured ribbon.

By dinner-time she had ever such a lot of dainty, little bouquets.

That evening she took her bunches of flowers in a basket to the corner of the main street, and as each person passed by she lifted a bunch, along with two bright blue eyes, and said, "Will you please buy a bunch of these pretty flowers, they are only a penny," and by bedtime she had twelve pennies tied up in a large handkerchief.

She sold her flowers two nights each week, taking what she earned to Sunday School. She never unfolded her little plan to anyone, but as she gave her offering to her teacher there was expression on her face which said "It is my very own."

JESSIE MOLYNEUX, aged 13 years.

A PLEDGEFUL HYMN.

"I promise Thee, sweet Lord, that I
Will never cloud the light
Which shines from Thee within my soul,
And makes my reason bright.
Nor ever will I lose the power
To serve Thee by my will,
Which Thou hast set within my heart
Thy precepts to fulfil.
O let me drink as Adam drank
Before from Thee he fell;
O let me drink as Jesus drank
When faint by Sychar's well.
That from my childhood, pure from sin
Of drink and drunken strife,
By the clear fountain I may rest
Of everlasting life."

—Cardinal Mannning.

"To be still searching what we know not by what we know, this is the golden rule in theology. Give me the liberty to know, to utter, and to argue freely according to conscience. And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing."—Milton.

The world is weary of barren disputes about religion; it seeks a life: it is weary of creeds; it wants to become before its God as a little child.

—Stopford Brooke.

Live the immortal life, live now as an immortal being, and you will know the truth of immortality.

—Brooke Herford.

Our General Assembly.

Our first General Assembly has come and gone. It was a great time. There has been nothing equal to it in our Unitarian Movement before. Our people gathered in thousands from north, south, east and west. And they were not disappointed. Even the weather office was more than kind to us, for Manchester was sunny and showed a glad face.

The spirit of the meetings was earnest. There was a prevalent feeling of united resolve—now we mean business. As one army moving together we unite on one high intent. At the Cross Street Monday evening service; at the Milton Hall meetings; at the Houldsworth Hall great Public Meeting, what crowds: and that Conversazione at the Whitworth Art Gallery—what a sight! ten hundred and sixteen persons admitted by ticket to that amazing assemblage. Rev. Alfred Hall's sermon; Dr. Gow's Presidential Address; Rev. C. W. Townsend's speech on Mission Experiences; Rev. Charles Peach, on the Education Problem; Rev. C. J. Street's ability as Chairman; Dr. Mellone's Lecture; and Rev. R. T. Herford's Address—these are among outstanding matters not soon forgotten, as also the brief utterances of Mrs. Sydney Martineau, and the speeches of Mrs. Woodhouse and Mrs. E. E. Wrigley, the chairmanship of Rev. Rosalind Lee, and the breezy activity and able engineering by the Secretary, Mortimer Rowe.

Did we not also have our own Mr. C. Sydney Jones there, as the real High Sheriff of Lancashire, and our Mr. Byng Kenrick—Lord Mayor of Birmingham with us? And can we forget that we had the Unitarian Bishop Boris, of Hungary and Transylvania addressing us and giving his blessing to our Assembly?

Our forces have been knit together. The wedding is consummated. And now it remains for us all to make sure that great good shall come of it. On looking back we can heartily say: "Well done, Manchester!"

"Try all things, hold fast that which is good, is a divine rule, coming from the Father of Light and Truth; and it is hard to know what other way men can come at Truth, to lay hold of it, if they do not dig and search for it, as for gold and hid treasure. . . . Every man carries about him a touch-stone, if he will make use of it to distinguish substantial gold from superficial glittering, truth from appearances; and indeed the use and benefit of this touch-stone, which is natural reason, is spoiled and lost only by assumed prejudices, over-weening presumption, and narrowing our minds."—Locke.

A Parish Magazine as a Publicity Agent.

The importance of a Parish Magazine as a Publicity Agent advertising a Church and its doings, cannot be overestimated. It is acknowledged by every active religious denomination as an effective missionary propagandist, a link between a Church and its people, and a messenger to friends and neighbours, stirring their interest and awakening their sympathy. Many of our Churches fail to realise the usefulness of such an organ in helping to create a really live interest in what a Church is and does. And the cost is so little.

Our readers can judge.

This Magazine with local Church Calendar cover, front page printed with two colums of Church particulars, STANDING matter unchanged from month to month, 100 copies 11s. 6d. and cost of carriage (less than 1s.). By organised distribution, a magazine committee of 8 persons can deliver to 12 or 13 addresses each, and sell them at 1½d. per copy, total proceeds 12/6 covering the whole cost. Some Churches make a profit with a back page of local tradespeoples' advertisements at a charge to advertisers of 1/- per inch. These advertisements STANDING matter for not less than six months cost only 3/- per page and bring in 18/- per month. Total proceeds of sale of copies 12/6 added to 18/- for advertisements £1 10s. 6d., against 14/6 allows for a page of fresh matter on cover changeable every month 6/6, making three pages (1, 2, 4) of cover printed costing 21/- and carriage, against proceeds £1 10s. 6d., leaving a profit of at least 8/6 or if copies are sold at one penny each there is a profit of not less than 4/4. There is the choice between the plan without advertisements and that with them. WHAT CHURCH KNOWING THESE FACTS can afford to have no Parish Magazine?

The success depends on a good distribution committee and an earnest business secretary, and in case of advertisements, the regular getting of payments from advertisers. Such a committee secured, it is valuable for its visits and personal contacts, making a live and influential Church.

Specimen covers on application to the Editor.

Postcard Propaganda.

The Gospel of Unity.

REAL GOOD NEWS concerning life, man, God, and an immortal future, are found by UNITING in love of Truth and free search to obtain it, in the spirit of Jesus Christ. This free inquiry, aided by the revelations of science, leads to the following grand ideas:—

(1) THE UNITY OF GOD.—One creative Mind and Will, One Person, the Universal Father who is infinite and unchangeable love, and the only true object of divine worship.

(2) THE UNITY OF MAN WITH GOD in the same divine nature, inherently good, designed for agreement with the divine Will, to become perfect as God is perfect.

(3) THE UNITY OF JESUS in one nature, one mind, one soul, one being, a real man, and like other men a being equally distinct from the One God.

(4) THE UNITY OF MANKIND as God's children, one Humanity, members one of another, dependent on each other, in each other's keeping, made for universal Brotherhood and world peace.

(5) THE UNITY OF LIFE here and hereafter in one continued discipline, education and progress for attainment of perfect life; and final salvation of mankind by character and conduct, in one grand destiny for every human soul, the Father's love winning all, that none be lost.

(6) THE UNITY OF RELIGION.—One under many names,—righteousness towards God and man, applied in all human affairs, making heaven on earth.

(7) THE UNITY OF TRUTH—all real Truth in various forms is agreement with the Creator's plan; thus all Truth is One, for all things which agree with the same thing agree with each other.

This Gospel of Unity is called Unitarianism.
It is good common sense.—It is reasonable.

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THE UNITARIAN MONTHLY,

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Our deeds carry consequences that are hardly ever confined to ourselves.

Human beliefs, like all other natural growths, elude the barriers of system.

When shall all men's good be all men's rule, and universal peace lie like a shaft of light across the land? —Tennyson.

MR. HEARER'S DISCOVERY.

The other day Mr. Hearer saw a two-column report in a newspaper of discourse he had heard delivered, and he liked it so much he decided to copy it out for a friend.

Writing as rapidly as he could it took him some two hours to finish the task. Then it occurred to him that the preacher not only had to write the sermon, but had to compose and think it all out in addition—and he wondered how long that would take.

Mr. Hearer got just a vague idea when he recalled that important letter he had to write a few weeks before and remembered the time it took him to get it right. Then he mentally compared his effort with the carefully worked out sermon—"Twice a week, too," he muttered, and . . . . as the story books would say, "ever after he thought more of his minister and his sermons."

The physical effort had taught him that even he could not estimate the spiritual cost to the man who delivered the sermon.

—The New Church Herald, Feb. 2nd, 1929.

It was a pouring wet day. A man knocked at a parson's front door, and begged him to go and see his old father who was very ill. Are you members of my Church?" the parson asked; "Oh, no, sir, we go to Blank Street Chapel." Now their home was much nearer to their own minister's house, so the parson asked: "Then is your Mr. Jones away?" "No, but we thought it was too wet to ask him to come out on a day like this."

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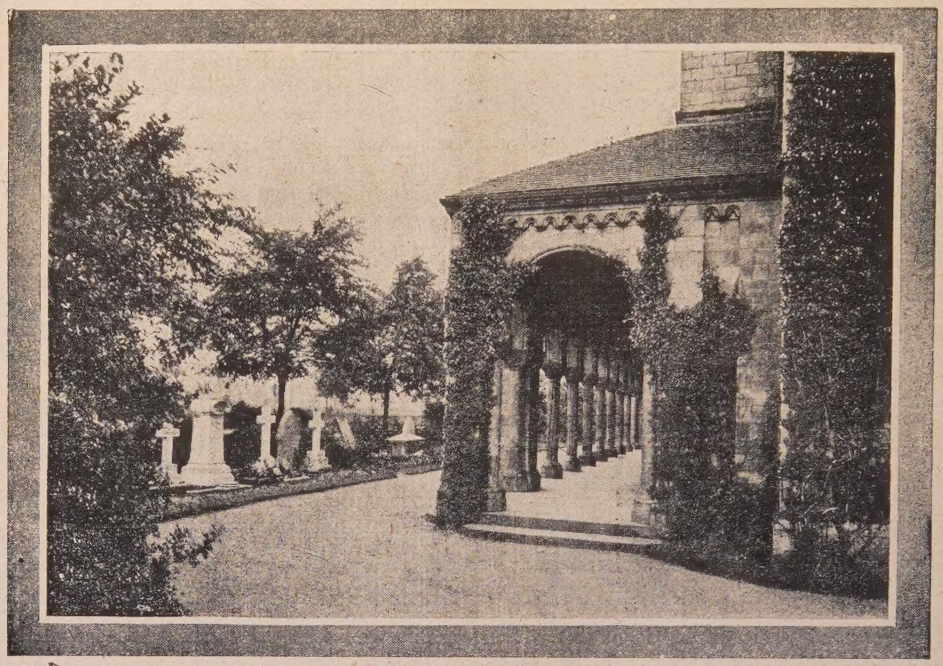

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